

181 of the average Chinese seems to be fatalistic, considering
771 Providence or Heaven to determine his fortune in life. In
general, the average Chinese is rather indifferent in religious
matters, although he might be sensitive if someone looked
askance on his belief in local spirits, demons, and gods,
S1 but this is merely a matter of tradition rather than religion.

181 The Chinese is strongly individualistic and usually dislikes
to be ordered around and governed; he ardently defends his
own opinions. His inclination for social groupings is obvious.
Wherever Chinese live, they soon form integrated communities
and at times of distress or in critical situations they are ready
to help each other collectively, a characteristic tendency
found especially within the extended family, which as a rule
feels itself responsible as a whole for debts, misdeeds, etc.,
of any member. The Chinese are reported to be basically
anti-militaristic, although this may be more a traditional
attitude of the literati than a sound fact, considering only the
last fifty years of Chinese history. However, a Chinese
proverb says, "From good iron do not make nails; from
good men do not make soldiers." To toil his fields in peace,
to make a living this way, and to raise his children, whom
he deeply loves, and not to be interfered with by state and
government, can be described as the average conception of
the "good life." The average Chinese of the Northwest lives
in simple mud or stone houses (in the Yellow River area,
caves of the adjacent loess hills), stove, k'ang, and ancestor
altar being almost the only furniture.

517 Culture, art, and literature were primarily fostered by
571 the richer merchants, land and water owners, and, of course,
565 the officials and scholars. These groups represented, up to
423 1949, an economically powerful class who owned a considerable
part of the land and the water rights. Chinese officials of the
frontier provinces had a reputation for being extremely money-
S1 minded. The Chinese gentry, consisting of former officials
565 and degree holders, who were in many cases at the same time
571 holders of land or water rights, have been abolished as a
423 class, while large parts of the academic strata, the intelligentsia,
198 became more or less the Communist avantgarde of China,
668 showing the same phenomenon which appeared in Yugoslavia,
Bulgaria, Czechoslovakia, Italy, etc., before and during the
Second World War, where the intelligentsia showed a deep
inclination towards Communism.

31 In regard to the nomadic minorities of the Northwest (Kirghiz,
563 Kazakhs, Mongols and Tibetans) the dominant social motives
233 are two fold, and can be subdivided into an economic and a
religious one, equally strong. The whole economic life of the
nomads is centered around their livestock. The nomad's life

^S
563 depends on his herds: they are his only resource, his only
233 wealth, and his only pride. When two nomads meet, whether
(521) they are Kazakhs, Kirghiz, Mongols, or Tibetans, the first
(554) subject that comes up is their cattle. Among nomads, social
(422) status is established by the possession of horses, camels,
and livestock in general, and only secondarily determined
by titles or descent. This is especially true for the Kirghiz,
Kazakhs and Tibetans, and to a lesser degree for the
Mongols, among whom aristocratic birth (real or imagined)
plays an important role.

^S
(342) The average nomad's life can be described as follows: he
(352) lives in a roomy felt tent, furnished with house altar, in the
(353) case of Buddhists, or with an artistically made book-stand
for the Quran in the case of Muslims, and some chests and
carpets. The whole family takes care of the livestock, and
periodically the migration unit moves during the summer time
from pasture to pasture, preserving the richest and most
(621) protected grazing land for the winter time. The weather
plays a fatal role in the welfare of the nomad's livestock, and
every so often a migration unit (the ail, the aul, the ayir,
^S
(614) the omoq, otoq, xotn, or uruq, the ulus or even the aimaq)
(426) loses its livestock. In this case, those clans which still own
(476) enough livestock divide their herds and lend part of them to
those who suffered the loss. Collective cooperation is exer-
cised in this respect by Kazakhs, Kirghiz and Mongols,
while the nomadic Tibetans, in a similar situation, have quite
a reputation for robbing neighboring tribes of their livestock.

^S
563 The nomadic way of life, the close contact with nature and
771 dependence on nature promotes animism, shamanism, and spir-
itualism, which goes hand in hand with the prevailing religions
of Islam (in the case of the Kirghiz, Kazakhs, Salars, and
some Tibetan clans) and Buddhism (in the case of the Mongols,
Tibetans, and Sarigh-Uighurs). As a general rule, the nomadic
Kirghiz and Kazakh are not very fanatic or ardent Muslims, and
neither are the Mongols very pious Buddhists, but still, both
^S
(792) feel strongly about their religious although they are rather lax
(794) in their observance. No matter how poor a Buddhist nomad
is, he voluntarily supports and feeds wandering lamas,
invites several on major occasions (birth, death, and marriage
if the bride's father can afford it), pays them, and finally is
accustomed to the old tradition of giving a small percentage of
his livestock every year to Buddhist monasteries. All
nomads are very superstitious, and the relationship between
cause and effect is often misinterpreted, e.g., in the case
of disease or weather. It is safe to say that the dominant
motives of the nomads are economic in the first place and
religious in the second place.

/The Nomadic Tibetans/

*563 In those cases where a man has more than one wife, each
595 wife must have her own tent which will be within the area of the
593 encampment assigned to the husband. Within the tent the wife
574 frequently has full authority. It is she who welcomes and looks
after the guests and to whom farewells must be formally made.

*563 As is the case with most of Tibet, the problem of polyandrous
595 unions remains unclear. One authoritative source assigns such
593 unions to the nomads, and another will insist that it is a phenom-
114 enon of the sedentary Tibetans. Each produces logical explana-
tions for its appearance in the one and not in the other. Moreover,
the Tibetans themselves will state arbitrarily that it is commoner
in one group or the other, but again there is no unanimity of
opinion. Out of all the conflicting accounts, it can be deduced
that polyandry exists, probably, in both nomadic and sedentary
Tibetan populations and that peculiar local situations account for
its prevalence in one or the other area. However, it is doubtful
that it is uniformly practiced by any section of the population.
Side by side with polyandrous families, moreover, polygynous
unions are also found. Most common, is a more or less brittle
monogamy.

*563 Since the people of the black tents practice transhumance,
233 their nomadic activities are measured in terms of elevation,
221 rather than actual distance covered. From late spring through
fall the encampments as units climb to successively higher pas-
tures and then descend again. Winter finds them at their lowest
elevation and the group is no longer a tent-circle. Instead of the
regular circular arrangement of the yak-hair tents, the winter
• (342) settlement may consist of sod-covered huts, which may be of
(361) wattle and daub construction, rammed earth, tent-roofed sod
walls or similar materials. There is no regular arrangement of
the huts, because the factors which led to the arrangement of the
campsites are not operative.

The different activities around the year help dictate the limits
of communal action. The short growing seasons of the successive
pastures, necessitate frequent shifts. Thus eight or nine move-
ments between winters are not uncommon. The tasks of striking
camp, keeping the herds along the route and reestablishing the
circles involve maximum cooperation from all involved. None
can travel with impunity ahead or behind the others. The encamp-
ments represent military units because raids and stealing herds
are recognized as rungs on the ladder to success.

*563 In winter, the activities are more diversified. Gone is the
221 constant vigilance against human and animal foes. Gone too, is
the necessity of frequent, simultaneous uprooting and reestab-
lishment. Life is conducted at a more leisurely and individual
pace. Many of the nomads form trading caravans, which will
*563 journey beyond the settlements of the Tibetan farmers to trade
221 their wool, hides, and other products among the Chinese Moslems.
437 These caravans may be composed of some of the men of a single

/The New Uighurs/

S
563 individual and the community. Natural resources do not seem
178 to be of prime importance in Sinkiang. However, their exploitation
[31] through free or forced labor will further break down Uighur
S kinship ties and thereby alter the social structure. In recent
[464] times large numbers of non-Uighur laborers have been introduced
S into the area, further augmenting alien cultural elements.

563 Uighurs participating in small-scale home industries and
438 handicrafts are organized under the leadership of a Chong-usta.
622 Unlike the merchant's "guild" aqsaqal, he is not a public official.

S Under the Manchu system the Baks (communal leaders) were
563 classed in five degrees of rank, ranging from the third to the
554 seventh degree of the Chinese official scale. 1. Ak'im Bak-
[631] local governor; 2. Ishkhan Bak - Assistant Governor; 3. Shang
[647] Bak - Collector of Revenue; 4. Katsanatch'i Bak - same as
[692] above; 5. 'Hatze Bak - Judge; 6. Mirabu Bak - Superintendent
of Agriculture.

S
[312] As discussed previously, the Mirabu Bak was also the official
having authority over water rights and water distribution.
In practice the Manchu Amban, highest Manchu official in a given
area, chose the Ak'im Bak who, in turn, chose his own subordinates.

S
563 Farm units were organized as follows: Ten such units were
241 lead by an On-bashi, fifty by an Illik-bashi, one hundred by an
554 Yüz-bashi. The duties of the Baks and Yüz-bashis mainly consisted
of keeping and collecting registers and taxes. This governmental
organization was abolished officially by the Chinese Revolution
in 1911. However, traces of this structure are still found today.

S
563 The whole Uighur social structure certainly will undergo
668 far-reaching changes under the Communist government. However,
177 at this time only hypotheses about these changes can be
advanced. As new cultural and political structures are imposed
on the society, kinship ties will be further loosened. The Uighur
community and its structure will take on new characteristics,
as old institutions disappear and new ones are introduced.
Except, perhaps, for the nuclear family, social groupings
will be brought more and more into accordance with the new
ideals of the society.

N
* 563 B. The Sedentary Tibetans
[592] Much that has been said about the nomadic Tibetans holds
[361] equally true for their sedentary counterparts. Again the basic
unit is the group of families living together. In the sedentary
community, the village may be composed of from a dozen to
seventy, eighty or even more houses arranged adjacent to
each other. The roofs of the normally two-storied buildings
N
[342] are close enough to form a pathway, and are used as such.

/The Han Chinese/

*563 minority tribes or bandits, and lately there have been skir-
 *(175)mishes between the warlords and between the Nationalists and
 (251) the Communists. These disturbances have not only deprived the
 (731) people of normal livelihood but also increased their financial
 (167) burden, as they have been taxed heavily by both the government
 (463) and the warlords to support the fighting armies. Moreover, the
 region is susceptible to the disasters of flood and famine. The
 corruption in officialdom, the banditry, the armies and the dis-
 asters have caused people of means to leave the region and make
 their homes elsewhere. Of course there are officials and rich
 merchants who have authority in political and economic matters,
 but it may be said that the majority of those left behind are
 small business men and poor farmers who stay on their land and
 struggle for a living.

*563 It should be noted that the southeast part of Northwest China
 131 is the place where Chinese civilization and culture developed and
 matured. This region, around the Wei and Lo Rivers, referred
 to as Kuang-chung, was the most prosperous and well-developed
 part of China during many of the Imperial dynasties. According
 to Communist geographical division, Kuang-chung, the area
 within Shensi Province, is included in the Northwest region. It
 is a region of fertile soil, where Han Chinese farmers have
 made their homes for countless generations. The regions to the
 north and west are populated by the Chinese Moslems, the Mon-
 gols and the Tibetans. As this is the case, many Han Chinese
 (441) who remained in the Northwest became merchants who traveled
 (439) north to Mongolia and west to Sinkiang with their caravan trade.
 There are also soldiers and prisoners who had settled here gen-
 erations ago.

*563 Village dwellings are the conventional types of mud huts.
 342 Some live in caves, the rich in elaborate caves with fine fur-
 nishings, the very poor in caves scooped out of the porous yel-
 (369) low earth cliffs. In cities and towns where the wealthy mer-
 chants dwell, one of course finds the traditional big brick home
 with several courtyards, as well as modern two-story houses.
 But in Pao-chi, most of the people live in caves with regular
 doors and windows, dug out of the cliffs.

*563 The eating habits of these people are slightly different from
 262 those of the Han Chinese in other parts of China, in that more
 (556) flour than rice is consumed. Rich people have no difficulty in
 obtaining all the delicacies they desire. Meat, eggs, fruits,
 fowl, rice, flour and vegetables are their common fare, but the
 poor people can afford only barley flour, millet and salted veg-
 etables for their daily diet. Tou-fu, soybean cake, is consumed
 *563 by rich and poor alike. Clothing in this region resembles that
 291 worn by Chinese in other parts of the country. Among nomads
 and the poor, sheepskin coats are very common. They are worn
 with the fur side inside.

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

2. Patterns of living

a: Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungsans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/The Tibetans/

*563 race, the Hsi-fans of the country west of T'ao-chao speak the
[197] Tibetan language and are as much Tibetans as the inhabitants of
[197] any other portion of the Tibetan plateau. They come into contact
[648] with the Koko Nor Mongols farther north, whom they bully and
plunder. Unlike the Mongols, who are being pushed back every-
where along the northern borders of China by Chinese agricul-
turalists, the Tibetans of the Kansu border hold their own
[181] against the Chinese colonists. The northeastern Tibetans are
truculent and independent as compared to the Mongols, and they
take readily and successfully to farming.

[142] There appear to be two physical types in Tibet, the short,
round-faced Mongoloid type, and the tall Aryan type with prom-
inent features. The latter type is common among the Tibetans of
[291] Amdo. The eastern Tibetan, even though he is in Chinese dress,
[077] may be readily recognized by his peculiar habit of standing with
[516] his feet turned out at right angles to his body.

[181] On the whole, these people are hardy, independent, and cau-
tious with strangers, but they are also notably hospitable.

2. Patterns of living

*563 a. Dwelling

• 342 Like all nomads, the Tibetans have no fixed homes. They live
in rectangular tents usually made of yak hair instead of felt,
with wooden framework. The bottoms of the tents are made fast
with iron pins or animal horns. Mud, stone or dry dung is built
up around the tent to keep off wind and snow.

*563 The interior arrangement varies little from tent to tent. A
342 mud stove is in the middle, a Buddha image at the left side. On
352 wooden shelves along the walls are chests and boxes where food
353 and clothing are stored. Skin bags of butter, tsamba or flour,
and saddles and rifles also hang along the walls. Shelves on the
right side hold pans, water buckets, kettles, bowls, cups, a
stone mill and a few skin bags. Near the door there is usually a
[237] heap of dried ox dung for fuel.

[372] b. Food

*563 Farm products do not grow in the cold climate and high alti-
262 tude, and transportation is difficult. Thus there is little variety
[241] in foodstuffs, and eating and drinking are simple functions. The
[489] daily fare is beef, mutton and other domestic meats, fresh and
sour milk, butter, cheese, noodles, tsamba (parched barley
meal) and tea.

*563 There are no regular meal times in most households. In
264 winter when the days are short, they may eat three meals a day;
in spring and summer, perhaps four or five. During the day they
[262] eat tsamba and sour milk. The evening meal is noodles with
boiled beef or mutton, though the poor can have noodles and beef
less often.

Rich and poor eat with their hands, though the Tu-kung (chief

/Chinese, Chinese Moslems and Sedentary Tibetans/

181 use it. In this little backwater town large business deals were
436 effected, but each roll of dollars received for payment was
opened, the contents carefully examined, and the individual coins
valued a little higher or a little lower according to the Tunhwang
standard." (pp. 69-70).

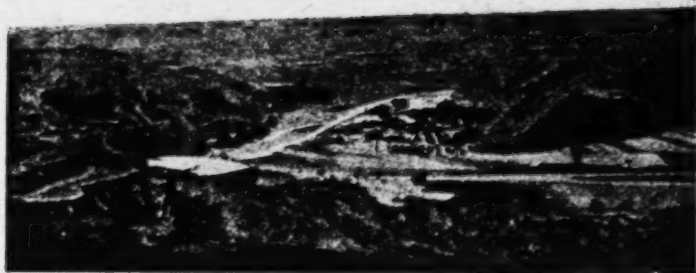
423 The landowners in the Tunhwang district are mainly Chinese
181 whose ancestors were established here very long ago. The Chi-
369 nese farmers are more conservative than the town folks. The rural
241 rural pattern here is different from that of other parts of the North-
36 west. Here the farmsteads are dotted over the area, each stands
351 in the center of its own land and each at a considerable distance
342 from the other. The larger farms are surrounded by a high wall
621 which is a small fortification, and inside the wall is a substantial
614 house made of sun-dried bricks and excellent timber. Most of
the farmsteads are spacious and built to accommodate large num-
bers of people, for it is customary that all the members of a clan
live together in their generations.

631 The author of The Gobi Desert recorded another interesting
feature of the Tunhwang oasis. The record says that Tunhwang
is divided into as many sections as there are prefectures in the
whole of the province of Kansu. Its colonization brought men
from all areas, who were anxious to honor the cities which they
represented, by erecting temple buildings. The result is that the
traveller wanders through the oasis as through a replica of the
whole province of Kansu, stepping from the section called after
the town of Chingchow to that called Liangchow, from Kaotai to
Pingfan, or from Pingliang to Titao, in the course of an afternoon
stroll. Near one of these temples was a very old carved stone
figure of a man, which was not an idol but was said to represent
a historic personage.

157 Of the Chinese people of the wayside in the Gobi Desert
485 Miss Cable writes: "The intense isolation of the inhabitant of a
511 small oasis, and the extraordinarily low standard of life imposed
upon him, produce a strange mentality. His normal condition is
torpor. He sits or lies on his mud bed and thinks of nothing.
Only when a traveler arrives does he experience the discomfort
of rousing himself, but then though it may be cold or windy, he
must leave the pleasant stuffiness of his bed-living-room, throw
off the greasy coverlet which he has drawn over his crossed legs,
come into the open and give the service, which is demanded of
him as innkeeper. The life of the innkeeper's wife is more bare
and poor. Clothing, which has some place in the thought of
nearly every woman, is, to her, absolutely nothing but a protec-
tion from cold and a covering for her nakedness. The other inci-
dents of her life are concerned with food and the birth of her
children. She knows that her husband has some money, but she
has never thought of money as a means of securing comforts

PLATE XVI

133



LO RIVER IN A VALLEY IN THE LOESS PLATEAU NEAR FUCHOU

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CAVE VILLAGE IN SEMI-DESERT COUNTRY NEAR YENAN

[PACING p. 65]

v] FROM FENGHSIANG TO YENAN

[625]
65 [634]

place having long been swept bare of all its valuables, there would be nothing to attract another raid provided there were no modern arms and ammunition in the place. Silver, opium, rifles, and ammunition are what the brigands go for. The only thing that was not utterly decayed in Fu Chou was a brand new *chai* (hill fort) on the top of the mountain behind the town, built by the magistrate and the few remaining inhabitants as a refuge against the next raid. In the centre of the town is an old tower containing an ancient bronze bell of fine workmanship dating from the T'ang Dynasty, the only object of value which survives the periodical raids. From Fu Chou a track leads westwards to Ch'ingyang Fu in Kansu, one of the very few east to west trails in these parts.

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From Fu Chou to Kanch'uan Hsien, a distance of 85 to 90 li, the trail runs up the valley of the Lo River through poor-looking crops of maize, millet, hemp, and wheat. The loess hills on either side are mostly uncultivated and the whole region gives the impression of turning into desert. Several miserable hamlets are passed, consisting mostly of caves or cave houses, the latter queer-looking square huts built of earth and stones with tunnel-like interiors. Scarcity of wood for roofing purposes is said to be the reason for constructing these remarkable artificial caves, but probably the people are so used to living in caves that they do not feel at home in anything else. A good cave in the loess is not to be despised as a dwelling, being rain proof, warm in winter and cool in summer. Owing to the vertical cleavage which is always going on in the loess these caves are constantly collapsing, but the owners seem to know by instinct when it is necessary to remove to a new abode. Kanch'uan is a smaller replica of Fu Chou, a ruined empty shell of a city.

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Here the trail to Yen-an, distant 85 li, leaves the Lo River and follows up a side valley to the N.E. which leads after three to four hours' march by an easy ascent to the pass (4100 feet) in the divide between the Lo Ho and the Yen Shui. This divide is entirely covered by loess, but curiously enough there is a complete change of scenery, and the ascent and descent is through jungle clad ravines and over grassy downs. These mountains are uncultivated and uninhabited,

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CH. X] FROM T'AOCHOU TO LANCHOU FU 139

Leaving T'ao Chou the trail runs north-west over a low pass in the red clay hills, traverses a cultivated valley trending south, and ascends by easy gradients to another pass, whence there is a particularly fine view over the Min Shan to the south of the T'ao River. Beyond this point Chinese cease to be seen. From this pass the track descends steeply to another stream flowing south and then continues north-west up a flat shallow valley bounded by bare grassy hills. In this valley and its neighbourhood there are several Tibetan villages, in one of which, about 50 li from T'ao Chou, we passed the night; its name has escaped me, if I ever heard it. These villages are under the control of the Choni chief, and preparations had been made to receive us in the headman's house. The Tibetans are usually considered to live under the hardest and most filthy conditions, which is certainly so in the case of these Amdowa where they are nomads on the grass-lands. But the houses of the headmen of the agricultural Tibetan villages, both here and elsewhere where we rested in them, showed an astonishingly high standard of comfort and were superior to any Chinese house I have seen. These houses are solidly built of wood and stone of two stories, and the rooms of the one in which we were lodged here were spotlessly clean and panelled with stained wood.

An hour's march beyond this village the trail emerged from the valley after topping an easy pass, where marmots were very abundant, sitting up in front of their holes and dodging in as one approached them. This pass is here the boundary of the real grass-lands, and apparently the border of the Choni chief's territory in this direction. Beyond it all cultivation ceases, there are no more houses, and one enters a region of shallow valleys and low mountains (elevation about 11,000 feet) dotted with large herds of yak, sheep, and ponies grazing round the black rectangular tents of the Tibetan nomads, here, as elsewhere, called Drokba. These grassy steppes, always referred to by the Chinese as *Ts'ao Ti*, bound China everywhere on the north and west, and always one ascends to them through a region of broken mountains, whether it be from Szechuan or Kansu up to the highlands of the Tibetan plateau, or from Chihli or Shansi up to the highlands of Mongolia; and always it

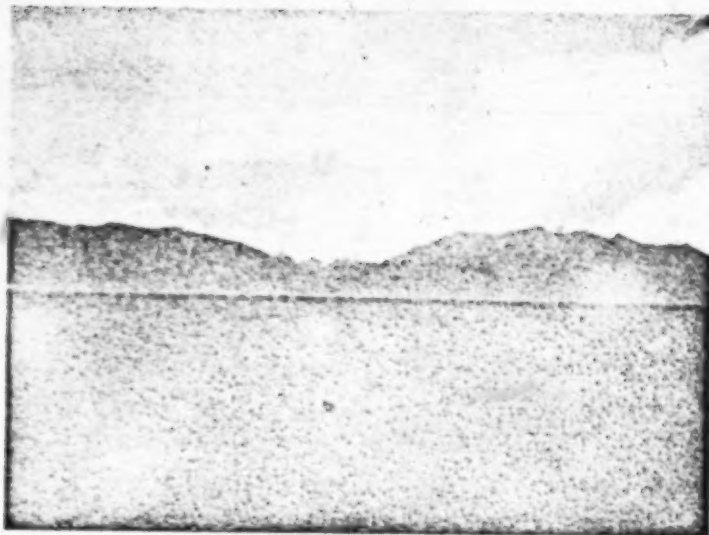
133 accompanied us that in crossing it we passed again from
487 the Kokonor territory into Kansu.

From the pass the track drops steeply into a rough stony ravine, the stream in which is followed in a south-easterly direction for the remaining 70 li to Yungan Ch'eng. For the first half of the way the track is very bad, lying down the bed of a stream which is apt to rise in wet weather and render the road impassable; further on the going improves, the gorge opening out on to a flat grassy valley, and the last hour's march is over prairie, spoilt for riding, [316] however, by the countless holes of a small rat-like rodent; in places the ground is alive with these little animals, dodging in and out of their holes like miniature marmots.

316 The bed of the stream flowing down from the pass is apparently rich in gold, and Mahomedan gold washers were at work at various points when we passed. They live in tiny tents and appear to pass a very hard life for small returns. The industry is under the patronage of the leading Mahomedan Generals. We followed the washing in several spots and always saw a few grains of gold dust produced; nuggets are, we were told, occasionally found. We had descended this stream almost from its source, so that in this case the gold-bearing rocks from which the gold has been washed cannot be far off. Very large profits can be made in ordinary times by buying this gold on the Kokonor and selling it in Shanghai.

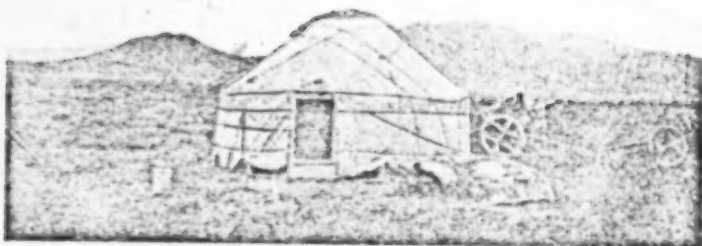
• 342 Just before reaching Yungan we passed some Mongol
563 tents, identical in appearance with the felt yurts to be seen in the grass country north of Kalgan, and it seemed strange to come across these people here, whom one associates with summer trips to the north of Peking. The Kokonor territory is the meeting-point of the Tibetan and Mongol races, and here, as elsewhere the black rectangular tents of the former may be seen almost side by side with the round grey tents of the latter. It appears that the Mongols, who originally occupied the country far to the south, are gradually retreating northwards before the encroachments of the more virile Tibetans. Unlike the Tibetans, who are in these parts all robbers by nature, the Mongols are peaceful and inoffensive herdsmen, who give the Chinese authorities no trouble. They are organized into Banners under their own Princes,

PLATE XXXIX



000

GRASS PRAIRIE (11,000 FEET) NEAR YUNGAN



342

MONGOL TENT
[Facing p. 170]

182 LANCHOU FU TO KUEIHUA CH'ENG [CH.

000 to the background of desert hills. The red sandstone cliffs bordering the river are pocked with square caves similar to those on the Min River and other streams in Szechuan.

342 The origin and use of these caves, whether they are old tombs or the former dwelling-places of an aboriginal race, are, I believe, still unknown. Here on the Yellow River several of them were inhabited and provided with ropes and ladders as means of access. I should have liked to have visited the inhabitants, but it was quite impossible to stop the heavy rafts in the swift current under the base of a perpendicular cliff of rock; it is very strange that anyone should want to live in a cave half-way up a sandstone cliff overhanging the Yellow River, with no other means of access but a rope or ladder up or down the rock, unless it be the inherited custom to do so, or as a refuge against robbers. In my experience these square-faced caves, which are of an entirely different style of architecture to the round-arched caves in the loess in which millions of Chinese still dwell, are only found in the faces of sandstone cliffs overlooking rivers.

[361] Three hours below Powan we reached the district city of Chingyuan Hsien on the right bank of the river; it lies on an old main road from Shensi to Lanchou *via* Haich'eng which was in general use before the construction of the present road across the Liupan Shan, and appears still to carry a certain amount of traffic, mostly camel caravans. [487] The valley opens out in this neighbourhood and there are cultivated strips along both banks for a space. Four hours [133] below Chingyuan the river, hitherto flowing north-east, is running north-west between sandstone cliffs owing to the incidence of a range of mountains on the right front; this range appears to me to connect the main Nan Shan range with the Liupan Shan, which itself seems to run S.E. to join the Ch'inling Shan near Paochi, thus forming one continuous barrier trending across North West China from N.W. to S.E.; but this is only a guess. Near here we tied up for the night to some rocks on a shelving sand-bank.

Two hours further on the mountains are reached and the river enters a series of bare rocky gorges hemmed in by precipitous cliffs of red sandstone and shale, opening out in places to reveal a desolate wilderness of reddish mountains

THROUGH JADE GATE

000 these two faithful friends we had also two earnest Evangelists, who never lost an opportunity of recommending the Good News which we were there to proclaim.

CHAPTER XIII

THE CITY OF TEMPLES

241 WHEN not busy with village classes we made an opportunity to see the sights of Kanchow, which is a very remarkable town. The city wall is three miles in length, and from it a fine view of the well-irrigated, fertile land around can be obtained. This was sown with wheat, barley, millet, and more especially with rice, for which this district is famous, as well as with the opium poppy, and also peas and beans for animal fodder. Nearer the town were numerous fruit-orchards—pears, apricots, and apples—with vineyards which supply the market with both black and white grapes.

[712] The amount of water which floods this district from the melting snows is so great that many of the country roads become shallow rivers during the summer months.

361 Looking down into the city from the wall, one's first
346 impression is the beauty of the reed-filled lakes, and the
• 342 number of splendid trees. From the midst of these the gay, glazed-tiled roofs of numerous temples appear, and a high pagoda built in Indian style catches the eye, but the dwelling-houses are low and insignificant. The roofs are flat and made of mud, and the houses are all very lightly built and obviously crooked, owing to the boggy nature of the soil which does not allow of a sure foundation. The largest temples and the Mission Compound stand on the higher ground of the city,

THE CITY OF TEMPLES

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which permits of a more solid structure than elsewhere. The collapse of these mud dwelling-houses is frequent ; we ourselves were roused one morning by an ominous thud, and ran out just in time to see Molly, with an injured air and covered with dust, led from the ruins of her stable which had fallen down around her.

Among the temples none is so highly valued by the citizens as the Hall of the Sleeping Buddha. The figure is one hundred and twenty feet in length, about forty feet high, and is firmly believed by the Kanchow populace to be the largest image of Buddha in the world. It is made of earth and plastered with a composition of lime and paper pulp. Entirely devoid of artistic merit, it is merely a colossal figure, reclining with the head resting on the right hand, and enormous, outstretched feet with huge, round toes of regular form. A gallery runs round the upper part of the hall from which a downward view can be obtained. The city also contains a Chorten (relic tomb) about one hundred and fifty feet high, which holds the remains of a noted Living Buddha who died in the locality. The Chorten is considered to symbolise the five elements into which the body is resolved at death—earth, water, fire, air, and ether.

In another temple is a brass horse and rider of great antiquity. This statue is viewed with reverence, as it is believed to have been miraculously conveyed to Kanchow by a great flood of the Black River. Outside this temple is a splendid, bubbling spring of water, called the Ih Chuan, and said to be the first spring of sweet water to the west of the Yellow River. It feeds a tank where sacred goldfish disport themselves, and has been venerated for centuries. Close to our own residence was the beautiful Temple of the Spacious Hills. We often walked there in the evening, when the

T.J.G.

[at Kanchow -- Analyst]

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371 distant. We made a détour to visit this, and questioned a band of workmen we found on its border, raking the white crust into glittering mounds. They informed us that every year, in the month of April, the water wells up to its highest level, gradually retreating during the summer, and leaving behind the crystals, which are so clean and pure as to require no further process than that of being exposed to the sun's rays. Strange to say, however, the spring of drinking-water used by the villagers is perfectly sweet.

651 The inhabitants of Salt Lake village possess the right
733 to a certain tax on every cartload of salt exported, but as usual opium has killed all initiative, and these unhappy people are reduced to an abject state of poverty. The miserable houses, however, are constructed of very endurable material, the blocks being of sun-dried, bituminous clay dug from the borders of the lake, and which are much harder than the kiln-burnt bricks commonly used in Mansu.

624 It had been reported to us that a Christian Chinese couple resided here, the husband being the official recently appointed by the Chinese Government to receive the salt tax. This lady and gentleman hearing we were there, invited us to their house and we were cordially welcomed into a delightful Christian home. It was indeed pleasant to sit down at a well-served table, and to enjoy once again Christian fellowship and intercourse. These refined people were living under conditions of the utmost isolation, where all food-supplies had to be brought from Kaotai, as it is impossible to grow any grain or vegetables; indeed, the neighbourhood produces no commodity of any description whatever except salt.

438
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133 And now at length we finally touched the extreme southern border of our objective, and passed, without

THE SPRING OF WINE

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Our expectation was not in vain, for only a few days⁷⁹⁷ later Dr. Kao informed us he had been approached by³⁴² one of the leading gentlemen of Suchow, with the suggestion that he should rent his vacant house for the Bible-School premises, and also he had added the polite words, that it would give him the greatest pleasure if the three ladies would occupy the pavilion standing in his flower-garden, and which was now quite empty. It sounded rather like a fairy-tale, somewhat too good to be true; nevertheless, a few days later we moved our belongings bodily to Chang-si-yeh's attractive property.

On the west side of the roadway that traversed it were the two Bible-School courtyards; one filled with living-rooms, while the other contained a spacious hall, suitable for the Class-Room and the Sunday services. The third courtyard was only waste ground, but our students soon levelled and planted it out as a vegetable garden; here, also, the preaching-tent was pitched. On the east side was the entrance to Mr. Chang's own private house, and through this we passed into a charming flower-garden, backed by an orchard. Under the cloudless October sky, the autumn-tinted fruit-trees looked very lovely, and we felt the lines had indeed fallen for us in pleasant places. An ornamental building of carved wood faced the parterre, and if the structure was somewhat flimsy (being mainly composed of delicate fretwork and white paper), it yet commanded a delightfully sunny aspect, and a glorious view of the snow-capped Tibetan mountains, some rising to 15,000 feet. The single room within was of considerable size, and held two recessed *kangs*. The central portion we immediately arranged as our dining and guest-receiving room, while each end was furnished to suggest a bed-study-sitting-room.

797 The floor was of very loosely trampled earth, and there
342 was no ceiling, the roof being merely of pine-wood
rafters, boarded on the outside. Strange to relate,
even these bright premises were not free from the
universal hauntings, for on the verandah stood a sedan-
chair which inspired such terror to the whole family
that none would venture to sit in it. Some months
previously Mr. Chang had celebrated his birthday with
a banquet, to which he had invited all his relatives and
friends. Having feasted not wisely but too well, he
sat down in this chair, and throwing out his chest
disported himself with the typical gestures of a Chinese
Mandarin. While the younger men of the party
carried him joyously to and fro, he made suitable faces,
saying: 'Now do I look like a Mandarin?' After a
few minutes of this sport he stepped out from the chair,
when, to the horror of the whole party, it was found
that his mouth remained permanently twisted on one
side; and as an added terror a few days later his wife
developed a similar affliction.

776 It was most unfortunate that the time of our moving
in coincided with the prolonged period, during which
the god controlling the element of Earth forbids man-
kind to disturb his dominion. We were therefore
implored not to build our kitchen stove, not to plaster
a wall, nor even to mix the mud necessary to stop the
crevices through which the wind was whistling, until
this season expired. Courtesy demanded that we
should not outrage the feelings of our kind host, but
we decisively informed him that as Christians we were
entirely freed from the power of demons, and the
bondage of such superstitions.

His reply was: 'That is true and right, and I know
that none of these things can harm you, because you are
under the complete protection of your God. I, on the

563 (1260-1368) and still continues. The Tu ren of Wei ylan bu are a very
 [779] peculiar little group. Many of them say they believe in only one
 god. But, like the Chinese, they are also Buddhists. But besides
 791 that they have shaman priests similar to the Bönbo, who are primarily
 789 ly concerned with making the weather and exorcizing hail. On the
 way from Hsining to Wei ylan bu one constantly comes across small
 loam towers and numerous small heaps of stones which the hail
 exorcisers have erected for the protection of the fields.

563 Most of the Tu ren men dress like Chinese, but some of them
 [291] also wear, like the Tibetans, caftan-like wool skirts that reach
 142 halfway to the ground and they wrap their legs up to the knees with
 gray or blue bands like the poor people of North China. It is very
 difficult, in fact, impossible, to distinguish a Tu ren from a
 Chinese by the cast of his features or his build (Plate LIV). They
 may be smaller on the average and have broader faces than the
 Chinese. But just as among us Europeans one recognizes persons of
 different nationalities only by certain external characteristics and
 by their language, so it is with all the Mongoloid peoples at the
 opposite end of Eurasia. There is no truly significant difference in
 physical structure which would exclude misjudgment or confusion.

563 The men wore the Manchurian-Mongolian queue - which is
 [302] taken for granted among faithful subjects of the emperor - and for
 the rest they shaved just as much of their heads around this queue
 [162] as the Chinese did. There are today still many thousands of them
 (allegedly 20,000 families). In the Hsining prefecture alone the
 number of their princes (tu se) equals more than 12, formerly it
 [651] was 16 or 18. These princes receive gifts and land tax from their
 subjects, administer justice and represent their subjects in dealings
 with Chinese officials. They submitted as early as 1372 in the
 fourth year of the reign of the first Ming emperor (Hung wu) and
 [551] in return their old noble families were established. Beside their
 Mongolian names they have Chinese surnames and three of their
 tu se are called Li, two Ch'i, others Yi, Chen, Wang, Na Chao,
 Chu, etc., and all of them have remained faithful since the Ylan
 dynasty, just as though they were real Chinese. During the Mo-
 hammedan rebellions they suffered exactly like the Chinese.

563 There are also Tu ren living on the old highway between Lan-
 342 chow and Hsining fu, in the region of the confluence of the Da
 tung ho and the Hsining Ho, where they are scattered among
 Chinese and Mohammedans in individual villages. These are

subjects of Lu tu se who has his residence on the lower Da tung River in Lien tschen. If one passes through a Tu ren village of this kind, there is little noteworthy to be seen on an ordinary day. The houses are the same stamped-loam, flat-roofed dwellings that the Kansu Chinese build. At most /247/ we note that the women in these towns wear their feet only lightly bound or not at all. 563 342

At the present time the Tu ren speak mostly Chinese, but they have also kept alive a language of their own which only they understand. It is not written and consists of many dialects. I was repeatedly told that almost no one is familiar with Mongolian writing. Seven-tenths of the Tu ren language in the vicinity of Wei ylan'bu is made up of Mongolian words, the remaining three-tenths has many peculiarities, probably of Turkish origin, but also contains Tibetan and Chinese words. (1) 563 197

1. The following sample may already show that the language is related to the Mongolian:

1 -	niga	11 -	haran niga
2 -	her	20 -	horun
3 -	herān	30 -	h'otschin
4 -	deren	40 -	tetschinn
5 -	t'awen	50 -	t'a yin
6 -	dyūrgon	60 -	tscheran
7 -	dōlon	70 -	dalan
8 -	nimen	80 -	wayen
9 -	schetsin	90 -	yeren
10 -	hāran	100 -	negadyon

I - bu (wu)

you - tschi

he - tie

There is no plural pronoun.

man - de dyekon

woman - wereken

child - mola beli

Mohammedan - h'ui h ui

Chinese - h'ara tschitad

Gumbum - sgumbun

woman's coiffure - nudar

camel - temien

133
342
5: Tafel--437 T-3 (1905-1908) 1914 All Tibet
Plate LVIII. New China A.F. 15

/256B/



Camp in the Schara khoto Valley, view to the north.

N.W. China AF13
Kalmuk

643 that it hung down below their knees. They all had silver-mounted
 291 swords made in Lhasa in their belts and almost all of them wore red
 and blue mandarin buttons and pheasant feathers on their Manchu hats.
 I served my guests tea, tsamba and mutton in my tent. My Moham-
 782 medan Han had to act as my interpreter, for the dsassak¹ pretended he
 understood only Mongolian. After the customary amenities, he came
 out with the purpose of his visit. He had heard that I had come through
 infected areas and he was afraid his yak herds would become infected
 if I traveled farther up the valley with my caravan. He also im-
 plored me not to hunt in his territory. He and his people had taken
 a vow not to harm any wild animal for two years. They hoped in
 this way to win the favor of the local spirits. For this he promised
 to give me barley and wheat flour inexpensively in his village and
 to transport a part of my collections back to Hsining fu. After his
 call, the dsassak rode off over the stony path, to his home in the
 plain 40 kilometers distant.

563 I had obviously gained prestige through the dsassak's visit. He
 342 had been accompanied by a young Mongol named Dyoba Dyentsen
 574 (Plate LXXVI) whose yurt stood only a short hour's distance from me
 and who now invited me to visit him, as did his neighbors. I started
 my round of visits at the yurt of my nearest neighbor. As I approached,
 the whole family came bursting out of their round, dirty-white bee-
 hive. We greeted each other before the door very deliberately with
 low bows, until finally I, as the first person, stumbled through the
 wide open narrow, double-winged wooden door common to all Mon-
 gol yurts, and over the high threshold into the din room. Here the
 wife and the grown daughter served me a peaked mound of tsamba
 decorated with flecks of butter and arranged with loving care on
 gaily-trimmed wooden plates and bowls. I was also given first-class
 tschürä, the skin of milk which had been carefully gathered, and
 the tail piece of the most-recently killed mutton, with the bristly
 tail attached, - in short, I was entertained like a high-ranking lama.
 [576] When I was ready to leave, all the members of the family dashed
 out of the yurt, then came my servants, and I had to be the last
 to leave the tent-house. This is ancient Mongolian etiquette.

563 But I was even more elaborately received by Dyoba Dyentsen.
 437 He was /347/ a young unmarried man in his late twenties, who was
 able to read and write Mongolian and Tibetan. He was a wanda, a
 [792] priest who had not taken his examination, and the son of a family
 who, according to local standards, was considered wealthy. When I
 rode to his yurt, a sheep was killed in my honor. Dyoba had a
 1 [ie, of Barun. - Analyst]

586 they are considered man and wife, and the woman then gets a dowry from her family. If she is no longer satisfied with the union, she may choose a new spouse at any time. The children who immediately after birth are given some animals from the herd, remain with the wife. Often the women change husbands so frequently or
837 have so many lovers at once that one is tempted to speak of polyandry or pangamy.

361 The town of Barun kurā lies between swamps and in the middle of a scrubby wood. It consists of a few miserable huts, and crumbled gates of which there is just enough left so that one can see they are Chinese in style, and chiefly of the dsassak's houses enclosed by an extensive courtyard. (1) The buildings of the town serve the Barun

1. Rockhill, Diary, p. 165, discovered that the town was built as late as 1846 and was largely destroyed around 1886 at the command of the one-time major domo of the dsassak, Dowe, because the house owners refused to pay taxes to the dsassak.

chiefly as storage places for everything which they cannot take along on their frequent journeys. Among the permanent residents, there are only a lot of old women as well as old men who no longer care to live with their families, besides Chinese merchants who are in debt, and orphans who have been forgotten by their parents.

643 We lived in a tent in the dsassak's court. After we had set up
342 our tent and got settled, we were invited to have tea in the dsassak's
574 reception room. This was a low room measuring three by four meters. The dsassak sat down on a thick cushion on the rear wall, while at his right sat an elderly lama from the Gum bum lamasery, a Mongol from East Mongolia, who was the priest of the house. The rest of us sat in a circle around the coal brazier which stood in the middle of the room. I was seated alongside the lama. To the left of the dsassak sat his brother who was also a lamaistic priest, beside him sat the wife of the dsassak, and farther down, near the door, my companions and the prince's retinue. The room was more than simple. The walls, like those of all the houses of the village, consisted of stamped loess-loam and dried bricks, and the furnishings consisted of a few cupboards of the most slovenly kind of Chinese workmanship and dirty, pulo-canvas-covered pillows that served as seats. The room was lighted by the door opening and a small latticed opening without a paper window, high up on the wall.

/facing 321/

• 342



Loess-cave farm house near Feng tsiang fu, Shensi.

491



Homeward bound. (My wagon on the great plain within sight of the city gate of Kai feng fu.)